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THE RADIX.



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THE RADIX.

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NO. 5, 1897.

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Nature's Sabbath.

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The true law of the Sabbath alluded to in the Decalogue is not generally understood, and can only be shown and proven by Astrology.

Very few people in the present age, "Remember the Sabbath day to keep it holy." for "the Seventh day is the Sabbath (or day of rest) of the Lord, Thy God, (not the Lord-God of some one else, but the Lord-God of thine own individual self.)

Churches and States in all parts of the world have their own Sabbaths, which are the days of rest for their organizations.

This Sabbath of the Churches and States is generally Saturday, and on Saturday nearly all Church and State matters are permitted to rest.

Sunday is not the Sabbath of the Churches, for Sunday is the day when the Churches are the most active and when they do their greatest work.

The States, in many instances, out of regard for Church organizations, suspend all public operations on Sunday, not because it is the Sabbath, but because it is the Lord's day, for the Lords of the Churches to reap their best results from the most active work which they may

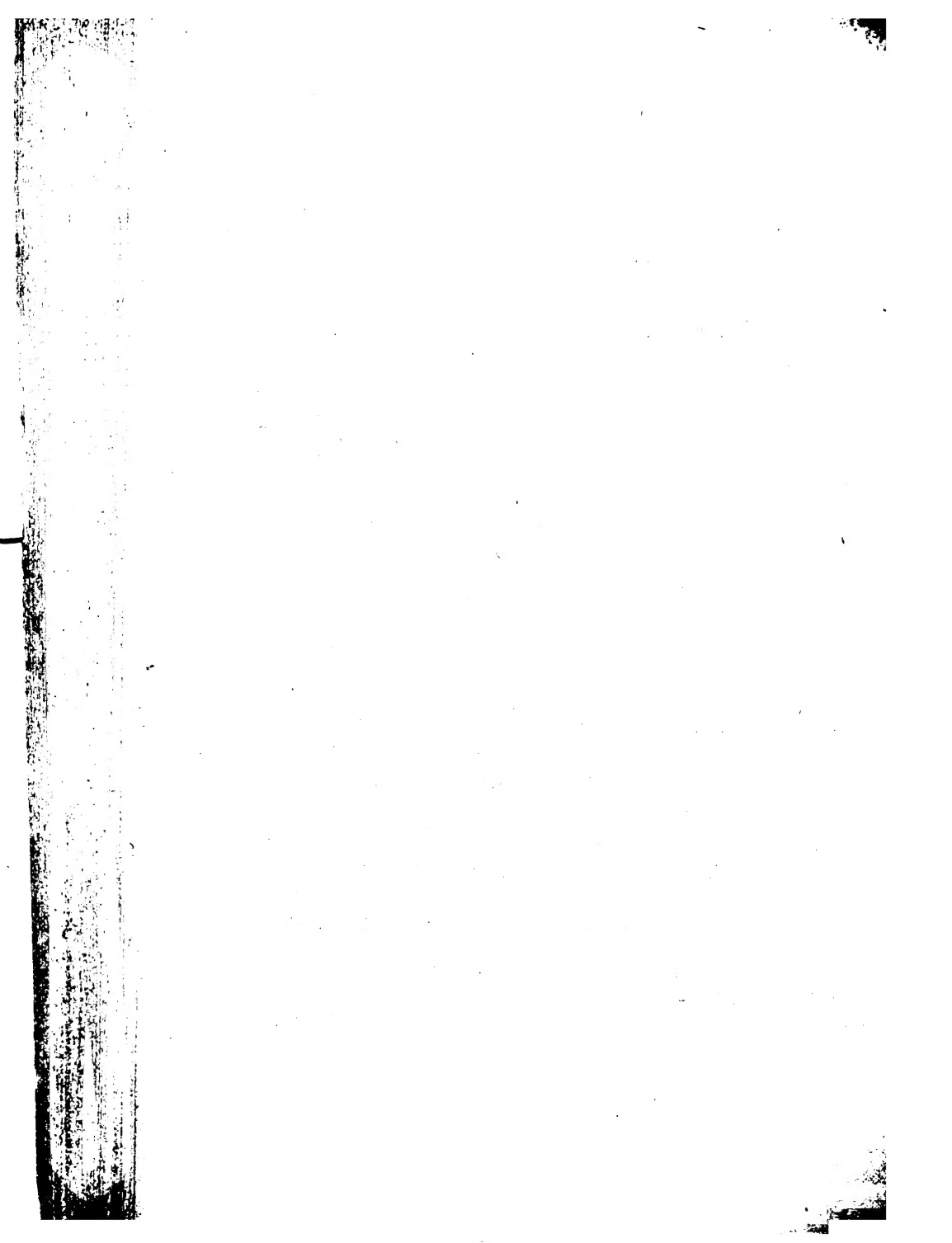
be able to perform. Sunday is the first day of the week, and the Lord's day for work and not the Lord's Sabbath, which is the Seventh day.

In speaking of the Lord, the Man Jesus is not meant. The Christ principle, which was in Jesus (and it is this principle which the Churches claim to be guided by,) is what is meant by the Lord, hence, Saturday is the day when this principle rests, (generally,) in both Church and State, and Sunday is when it exercises its greatest strength in work in the Churches, and the States (or public affairs) resting nearly two days, take up their line of labor again on Monday the second day of the week.

Sunday the first day of the week, according to ancient lore, and the edict of Constantine, is the Day of the Sun, the Chief ruler of the Planetary heavens, and the Strengthener and Vivifier and Protector of all dignitaries whether in Church or State, and the Dignitaries of the Churches, having Sunday set apart for them as their best day for energetic labor, are, in reality, made superiors in power to the Dignitaries of State, by virtue of a Natural law which the Dignitaries of Secular affairs fail to understand.

By the edict of Constantine, the Natural Power which belongs to all Dignitaries in the world—whether at head of Church, State or Fire Company,—was passed over, or surrendered to the Dignitaries of Church organizations and they have managed to maintain it ever since.

Therefore, the Church, by a Natural Power, which few people have any knowledge of, stand head and shoulders above the State, and therefore the Church, by its mystic influence, holds a power over the State



and over the people whether the State or the people realize that fact or not. It was the edict of Constantine, making the Lord's day instead of the Sabbath, the day of rest for State and people, that gave the Church that power which they have ever since very zealously guarded and kept.

By this will be seen, that the Sabbath of the people is never kept by the people, not even by the individual members of the Churches, but, the Sabbath of the Churches and of the State, (the latter largely so) as organizations, is kept, by no labor being done by them on Saturday. While Sunday is taken from the people and given exclusively to the Church, in which to do their hardest work.

Each individual has his own Sabbath, which is the Seventh from the day of his birth, and this is never kept except by those who were born on Monday, in which case their Sabbath falls on Sunday.

PRICKLY HEAT.— Prickly heat is a very common and troublesome disease. The most effectual treatment for it that we know of is a powder composed of one part of oxide of zinc, three parts of oxide of magnesia, and sixteen parts of sublimate of sulphur.

Place the powder on a plate and press a damp sponge on it. Rub the body with the sponge, to which the particles of powder have adhered, and continue the application for fifteen minutes, then wash the parts clean of the adhering particles. Repeat twice or three times every twenty-four hours.

We Make Our Own.

There is no such a thing as a ruff-scuff, or a bad man, or bad anything else in this world except in our own mind.

When we call someone else bad, it is an evil in ourself subjectively which appropriates someone else as the form of the evil to give your subjective thought an objective form.

Those who choose to do so can see evil in anything, and of all things else they themselves are the most evil.

Some people can see good in some things and evil in other things; that is because they, themselves, are part good and part evil; that which they term evil is only the object of their own subject, and the subject is within themselves.

With our eyes we merely see the world about us, reflecting as in a mirror, the happy or the evil thoughts that are within ourselves.

Let every one in the world, see, as God is said to have seen at the close of the 1st chapter of Genesis, that all is "Good," and how quickly the whole world would be in Paradise.

Why does not the world do this. It is because the Church exerts a controlling influence over the present world, and the Church would not like to have every body else as good as their people are, for, if they were, there would be no further use of the Church.

We would be in Paradise, but, Holy mother! a Paradise without a

Church in Paradise, to take care of the "miserable unhappy creatures" therein would be on par with a Paradise without its serpent.

Don't you remember, that the old serpent went to Adam and Eve and told them how unhappy they were in Paradise compared with the happiness they might enjoy if they followed his advice, and they did follow it and have been miserable ever since.

Knock a boy about and abuse him and tell him what a naughty wicked boy he is, and, that he will end his life on the gallows, etc., and the chances are —ten to one— that he will do so and be glad of the opportunity to end it somewhere and so get out of sight and sound of the cant and hypocrisy of modern Christianity.

Treat a boy decently; let him learn in his own good way, that he has an individuality and must use it for himself. Praise him for his personal qualities and let him draw his own conclusions between right and wrong, for what is wrong to one mind is right to another, according to the true law of God.

Do this, and you will find that your boy will grow to manhood in the purest manner that he is capable of.

If you see any faults in your boy remember that those faults are but your own and he is not responsible for them. Call him a "good boy" always, and you may depend that he will ever be a good boy to you, no matter how he may be to others, for, he will be to others according to the manner in which he is used by others.

The Sacred Light.

There are two methods by which scientific facts are obtained, or rather decided upon; one by noting effects coincident with probable causes; the other in tracing certain causes to their probable effects. Neither may be absolutely correct yet the coincidences continuously repeated admit them to stand as scientific facts until disproved by other findings.

The Ptolemaic and Copernican systems of Astronomy were at logger-heads until the Copernican system established, by positiveness, that the Earth goes around the Sun, thus over-throwing the Ptolemaic idea that the Sun goes around the Earth.

To reassert the Ptolemaic idea to day would be scoffed at no less than was the Copernican idea a few hundred years ago, thus proving that a few positive minds control popular thought and, "when among the Romans," laughter or derision may be avoided by doing as the Romans do, no matter how foolish it may be.

How many of all the people who assert the Ptolemaic system erroneous, can say so from actual knowledge of their own. Suppose the Ptolemaic and Copernican schools were both right. Suppose Sun and Earth go around each other like chesnuts on the opposite end of a string when thrown into the air, or, that neither go around the other only apparently from our range of vision.

We are told that the Moon at its full is illuminated by the reflected light of the Sun, although, she is eclipsed by a body much larger than herself standing between herself and the light of day.

Science has theories with which to account for these matters, These theories, though universally accepted, are not proven.

The builders of the pyramids and of the Sphinx, had theories as well, and they stamped them on stone as imperishable values.

The ancients held views so strange that modern science has failed to solve them, yet, without knowing why, many of their "apparent absurdities" are daily being found absolutely correct.

This causes the mind to enquire "whence such effects." It should be remembered that such enquiry brought the planet Neptune into the scientific world.

There are many views on such subjects which might be advanced were it not that intuitional thought is readily crushed by accepted theoretical views.

If the Sun is a comparatively fixed body in the East, around which the earth can not go in that direction, might one not ask, "What is back of the Sun."

If the Moon moves slower when between the Earth and Sun, than when farthest from the Sun, might it not be asked why so.

If atoms invariably fly to the center, might not some foreign force outside compel the adhesion rather than a magnetic force from the center.

Might not solidity occur by compression, forcing earthy substances inward and gaseous matter outward, as with snow and water when making a snowball.

May not our eyes be so blinded by the sunlight that we are unable to distinguish another light in the universe, which, in the economy of

Nature lights up the Moon under the shadow of the earth, irrespective of the Sun.

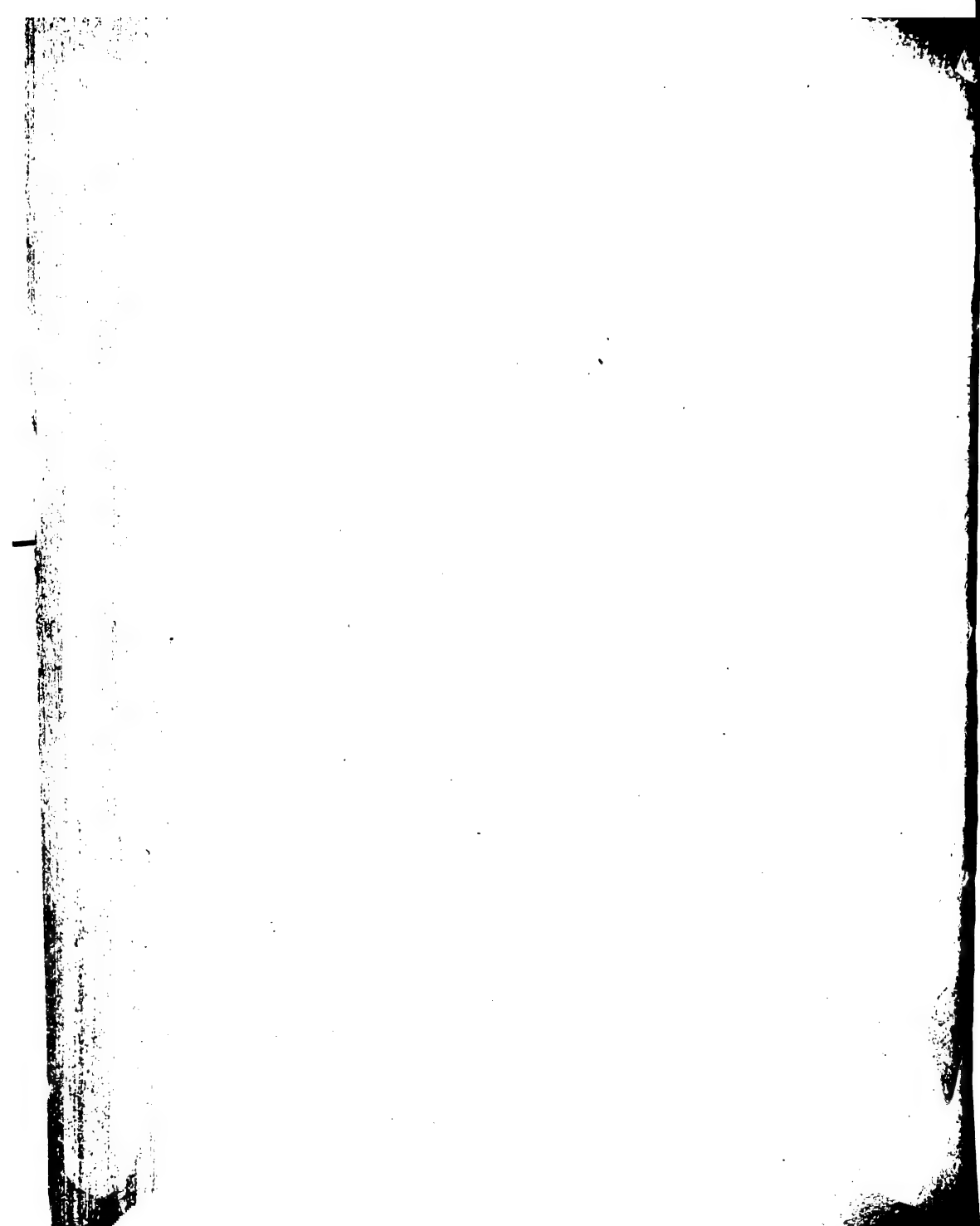
Might we not call this "The Sacred Light" whose rays are some times revealed to us in the Aurora Borealis.

May not the North Pole of our earth, towards which the mind of man is ever magnetically directed be exactly under the central beams of that light.

May not this Sacred Light, be the light, which, in spite of all earthy barriers gives light to the internal senses of man, and permits him to see objects in the darkness of a cavern, or deepest dungeon, when his eyes have forgotten the blinded effect of the noon day Sun; or, may this not be the light which enables the blind to see objects in their own way, or the clairvoyant to see with the internal sight, objects that are obscured by the blazing Sun.

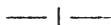
Every person with ordinary endowments may readily perceive, as the ancients declared, that man, to greater or lesser extent, exists in four distinct worlds, viz:— A Divine World, or world of fore-thought; an Intellectual World, or world of discernment; a Physical World, or world of energy, and an ever present World of the Hour, which may be one or all combined, of the other three.

The ancients affirmed that the light of the Sun, ruled the Energetic world of the day, that Earth, herself, ruled the world of Horus—the hour—that Mercury ruled the Intellectual world, and, Mercury, with the Moon, ruled the land of Dreams, inner consciousness, or fore-thought, and Venus, (the goddess of love, equilibrium and liberty of conscience,) bound them all together, by her evening and morning prayers.



"Chimerical ideas" say some, whose ideas are blinded by the tinselled rays of the golden Sun, hence, the ancients must take a back seat in spite of their seven wonders of the world, while these Sun-dimmed worldlings combat each other in their struggle for gold, and denounce their ancient masters as "Moon-struck."

Yet the very science by which ducats are counted, will prove by the cadency of 1-2-3, that the ancients were adepts in natural laws, even though modern savants are ahead of them in mechanism and commerce, and yet, they are dependent upon the ancients for the basic laws of both commerce and mechanics.



—In the bright lexicon of youth there is no such word as "fail."—
Richelieu.

—No man or woman in this world can ever be crushed except by self consent, or admission of the fact; nor can one be exalted except in his own mind.

—Belief in any thing is equivalent to ignorance of it. Knowledge is far ahead of belief.

● —Belief comes from faith in hearing evidence, or second-handed evidence. To be a "believer" is like being the wearer of second-handed clothes,

—Knowledge comes from actual experiences, actual consciousness, and it may often be very different from popular belief.

—It is a very weak admission to say:—"I believe in God," but it makes a man feel the life-blood as it courses through his veins, to say from his heart, "I know God," and am ready to prove my knowledge to any one who will listen. Most people do not want to listen. They are better contented to say:—"I believe, because 'So and So' says so."

Freedom.

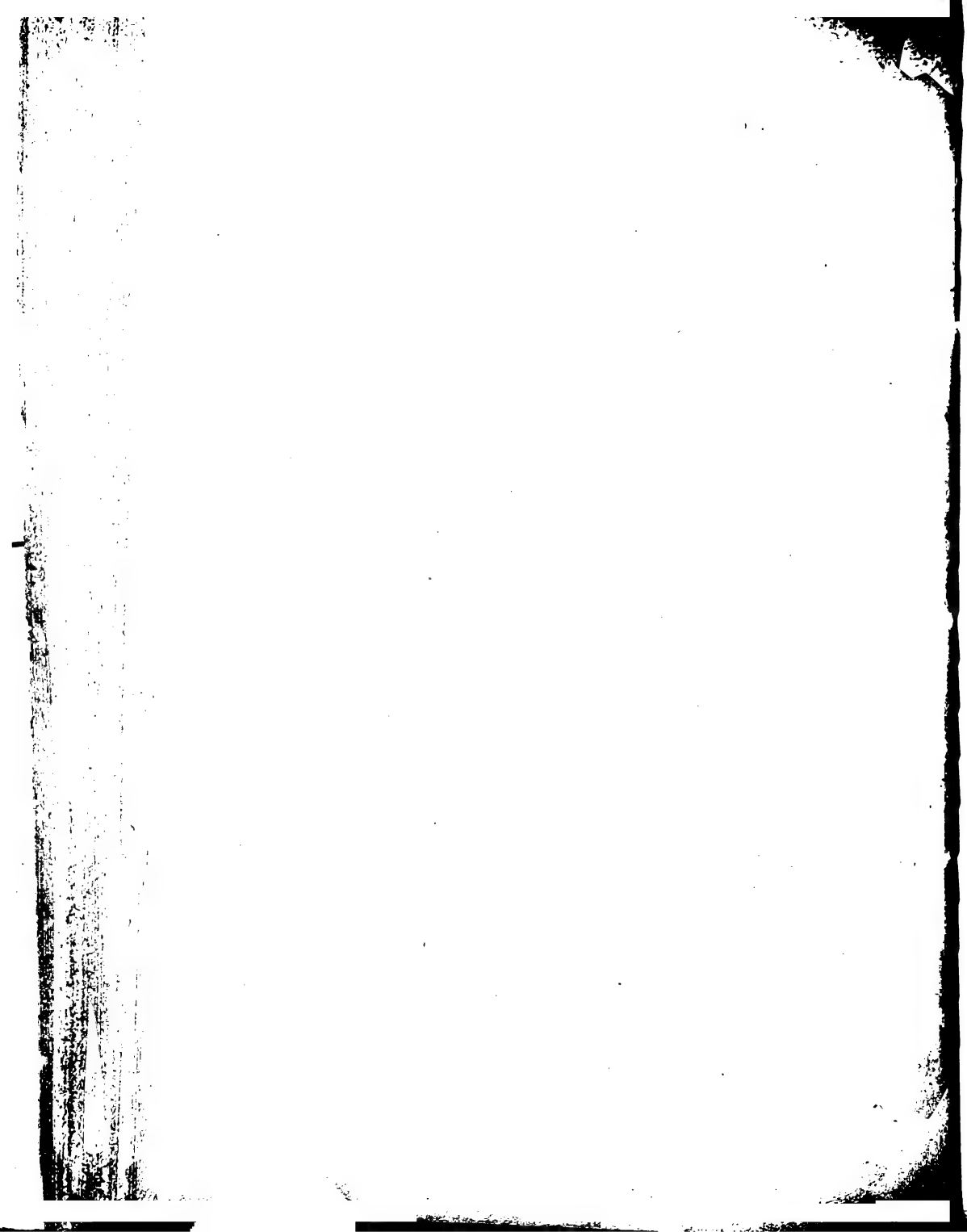
What a glorious life all in this world might lead, if each individual was allowed to express his thoughts, anywhere and everywhere, provided he did not defame the character of others nor physically injure himself or others.

Organized powers, most largely controlled by ignorant people, have almost crushed out the individual freedom of the world, and even God finds it a difficult matter to express himself to the minds of men, except in strict accordance with certain laws that were made by men long ago dead, but ignorantly adhered to by followers who are forced to think, and talk, and act, by the rules of organized power.

Organized power is beneficial in certain operations; it is the only method by which to act, but, when it goes beyond its strictly mutual and equalized efforts, and descends into private domains, and, by its insinuations, destroys the individual freedom to think, speak and act, then it is a curse instead of a blessing to humanity.

"Judge not lest ye also be judged," belongs to the individual life, but opinions, forced upon the world by organizations, have made the above injunction, one of the least things to be considered, for there is hardly an individual in the civilized world to day, who is not passing judgment in more ways than one upon his associates or acquaintances, and, this judgment is generally exercised in the presence of others with the judged one absent.

This kind of freedom is about the only kind that we have today, and this kind ought to be stopped, and principles, not people, commented upon.



The majority of people are slaves to the society with which they happen to affiliate; each a slave to the other, under hypocritical fads termed "custom."

It is nothing but pure ignorance that keeps them so. If members of society, on individual matters, express views contrary to the fads in vogue, then anger, prejudice or ostracism is the ignorant outcome.

The more ignorant in principle a person is, the more he will endeavor to conform to the prevailing fad, and, in reality, he might as well be an automaton as to be gifted with a mind, for his mind is not his own.

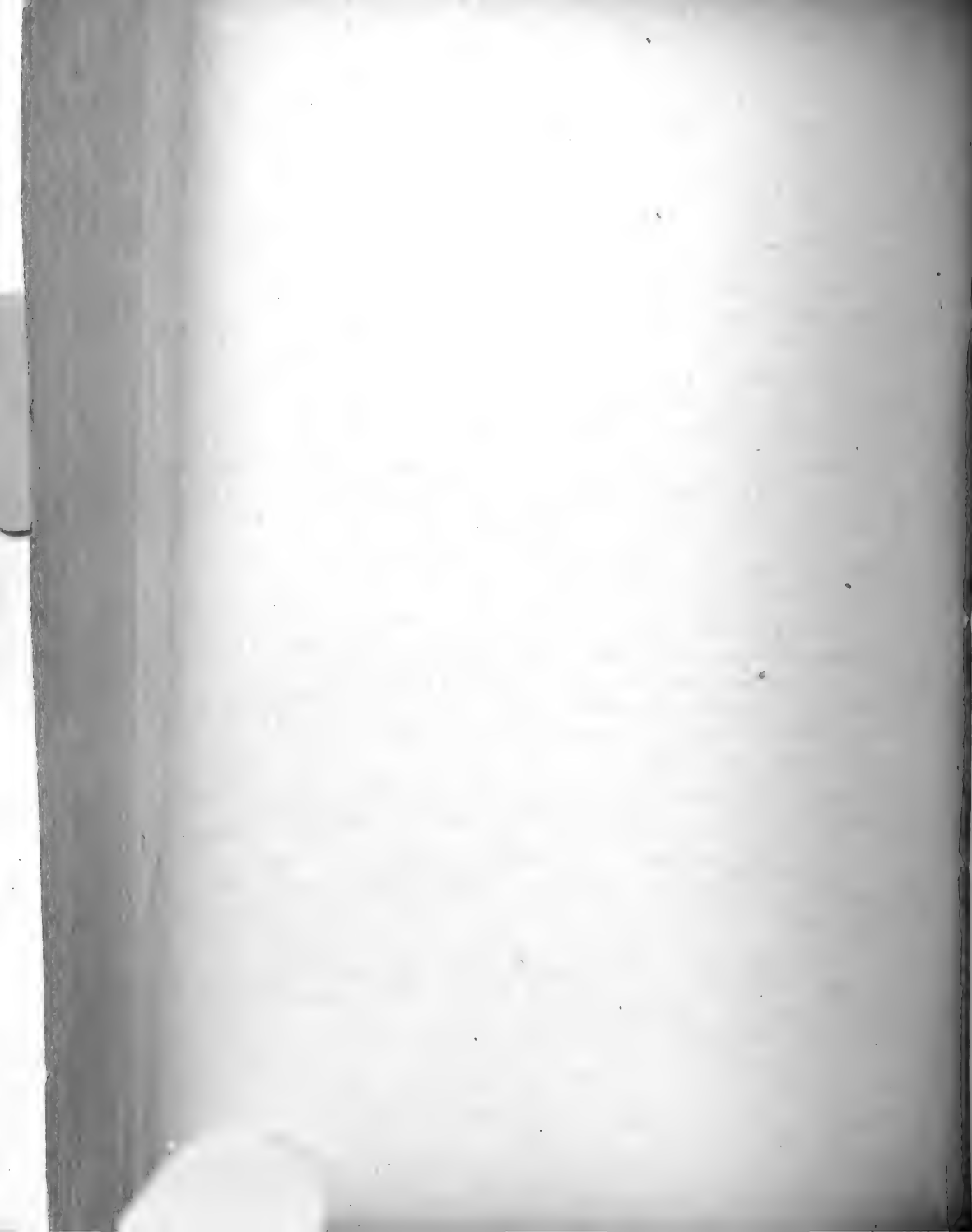
Fifty years ago church customs were run by line and plummet, but the outer world were quite independent.

At the present day the churches have lost their preciseness, while the outside world is now without its native independence. In reality the outer world has copied from the old church methods, and the churches have naturally swung around upon the other side of the wheel for the churches would be of but small account if they were not in opposition to the outer world.

In military circles fifty years ago, there was a large amount of individualism. Now, the individualism is swallowed up by the organization.

You may watch, if you please, a procession of soldiers, all day long and you have virtually seen a sample of the whole, when a regiment or two have passed.

Fifty years ago, almost every company in every regiment were arrayed in uniform according to their own peculiar idea of beauty, and all day long you might have witnessed in the column of soldiery something new, pleasing, enterprising, enthusiastic and edifying.

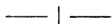


Uniformity is excellent in time of war, together with equanimity and automatic operations, but, individualism should be applauded in times of peace.

At the present day our clothes, our fashions, our thoughts and our actions are machine-made or automatic.

The mind of man, except in commercial drudgery, is fast falling into slumber and inefficiency, among the masses, and, all the classics in the world, to minds of such inaction, relative to principles, can never make them, more than ignorant, and in no way free.

Of course, a large body of people like to have this so, provided, they themselves are at the top where they may lead the ideas, but, ideas come from God. God is as able to express an idea through the brains of a fool as through the brains of any one else, and, in spite of the "custom," he, often does, and wise men gain knowledge therefrom.



—The weaknesses in people of the present age consist in their difficulty to overcome popular notions and to keep out of the well worn ruts. These ruts are so deeply rooted in the minds of people in general that it is difficult to prevent falling into them, and, then, more difficult to get out again.

—The best way to "Do unto others as ye would that others should do to you," is to take care of Self to the best of our ability without doing injury to anyone else.

—When people live for others they are seldom able to do anything for themselves, else, in doing for Self they are led to be hypocritical or deceitful to others. When we take care of ourselves properly then we become able to do for others if so disposed.

Natural Influences.

Everything in nature, so far as we know, has some power, force and influence upon other things.

Each thing, of course, has its own peculiar influence, and, each other thing, to a greater or lesser extent, has its own peculiar power to receive or repel the Influence.

These influences, receptions and repulsions, constitute the basis of life, growth, death and decay.

The sun, moon and planets, among other things, influence the earth. The earth receives or repels these influences, and, in turn, influences the sun moon and planets.

Man being a creature of earth, must be affected by everything that effects the planet upon which he lives, but, each man, being constituted under different influences is not affected alike by the same influence.

Yet, each man similarly constituted is alike affected by the same influences, as, for instance, fleshy people, in general, are more easily affected by heat than lean people; black hair people are more tenacious and red hair people more easily angered in general than light hair people.

When there is an exception you may find a cause modifying the general rule.

These statements may be readily admitted by the popular mind without scientific evidence.

There are seven planets, and their several forces make seven planetary

forces. Each force is, in a measure, a creative force, and, as every planet has some influence upon each individual then they constitute seven creative forces in each individual.

These forces not being alike proportioned in each individual is what makes individual lives differ. That one, or more, of the seven forces which preponderates in an individual, establishes his leading tendencies.

Saturn is cold, hence, the preponderance of Saturn in the constitution of an individual makes him cold, taciturn, reserved.

Jupiter's warmth renders the individual cheerful, hopeful and self-satisfied.

Mars is hot and his preponderance makes one fiery, aggressive. The Sun's electrical force makes his subjects, self-reliant, dignified, and commanding.

Venus with her sympathetic force renders her subjects idealistically happy. Mercury, sensitive to the extreme, affects the mental attributes of his subjects, and causes restless, inventive but unstable qualities.

The Moon, (in my opinion) is, as the satellite of the earth, but an objective representative of the earth, used in Astrology only as a marker for the earth's relative position among the planets; being so much like the earth, in a comparatively barren condition, she has but a small influence of her own.

When in certain aspects with the planets she denotes an aspect of the earth with such planet, and, although called a "moon influence," is in reality, but an influence of the earth itself combined with that of the planet.

Be that as it may, it is known as the influence of the moon, and

being termed negative, her subjects are negative, unless in aspect with some planet, in which case the negativeness partake, of the nature of the planet.

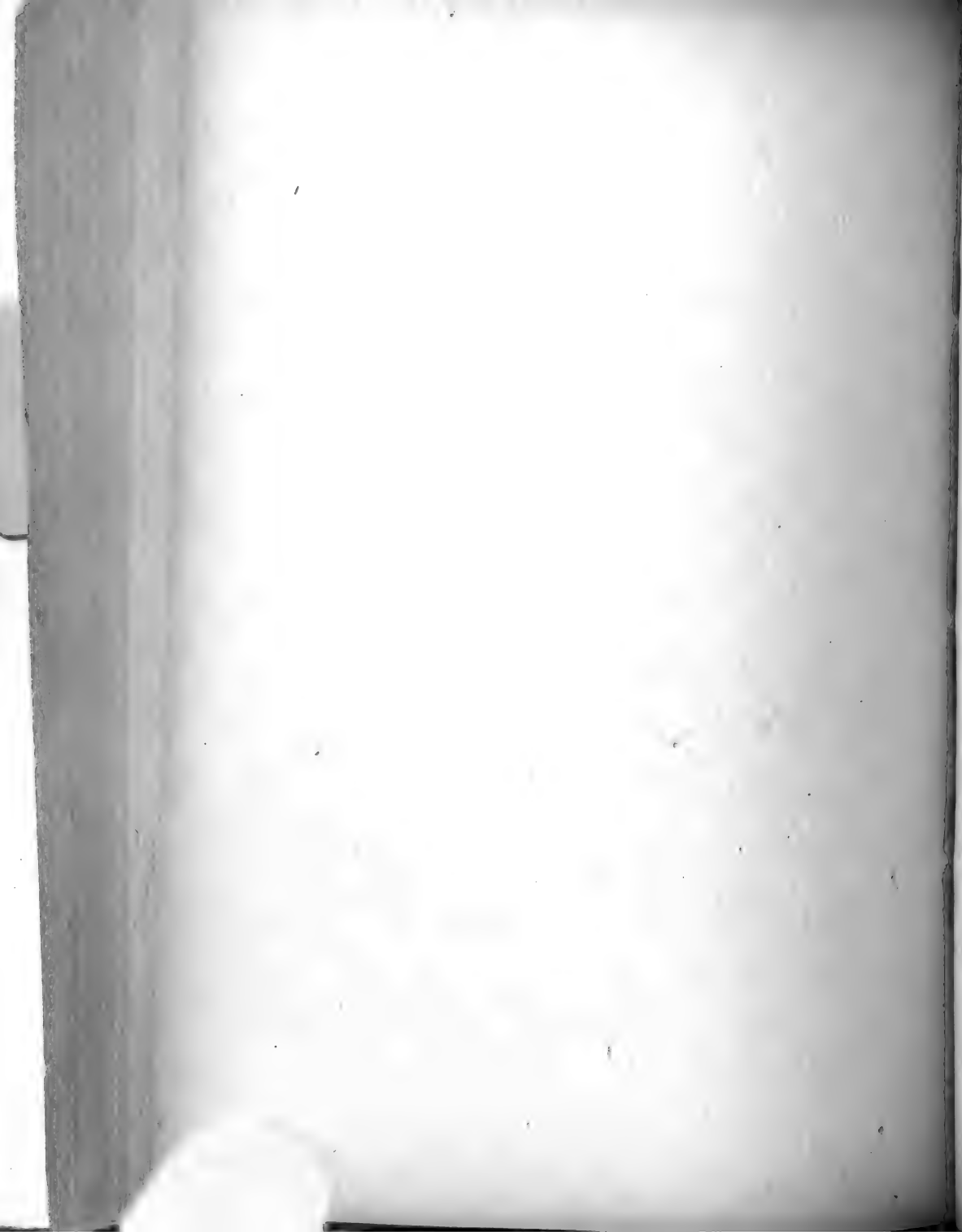
These conditions as given, are when the preponderance of these forces are unadulterated or unaffected by some modifying influence of one of the other forces.

Such occurrences are rare, hence the majority of people are made up of mixed qualities, and, the determination of the mixed quality and the weighing of the mixed evidence, is where the judgment of the Astrologer is taxed to its utmost.

Herein is where many astrologers fail, and, also, in certain cases, all astrologers fail, but, the failure is only on par with similar failures in all other endeavors of man, for, no man has yet arrived at infallibility.

Uranus, is probably the "unknown god" of the ancients. He is but imperfectly known today. So far as known of him, he imparts to his subjects, mystical, occult tendencies, and makes them peculiar and eccentric, by being in advance of their age in certain lines of understanding. They are doubtless the pioneers of the New Era, and are usually termed "Cranks," by the ignorant.

Neptune, hardly worthy of consideration at present, may, as he draws nearer to earth, develop an influence even more advanced than that of Uranus, and, again, in his wake, some still more remote planet may present an appearance, to swell the number now known to man.



Our Enemies.

Every one should bear this fact in mind. We cannot make enemies by any act of our own. Our enemies are made by the laws of God, and naturally they are our enemies, or antipithies, no matter how we may act, say or think.

By these acts or sayings of ours we may cause our enemies to reveal themselves to us. In other words, we may, by certain operations, draw them out from their concealment, and, so prevent their "stabbing us in the back." or "cutting our throat with a feather.

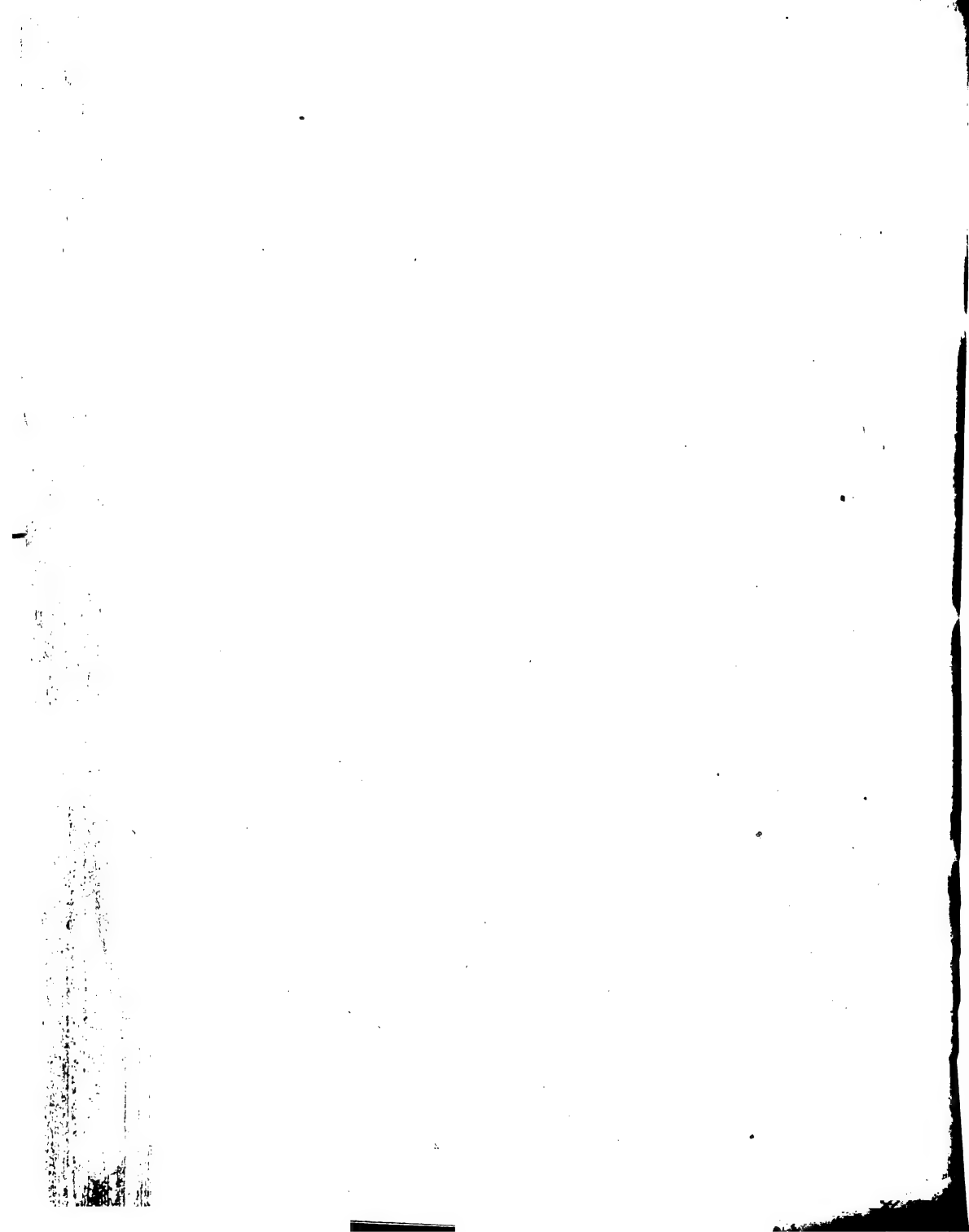
It is far better for us to know our enemy, then to entertain him in the guise of a friend. The wise man always draws his enemy out, so that he knows him and can guard against him. Foolish people are always in fear lest they "make enemies."

When you have enemies, you may, if you will, stamp and fume and fret at them, just to make them bark, the same as you would at some little snarling snapping dog when you shake your cane at it.

Nature makes enemies for us all, in order that we may have our trials on earth.

Never allow their operations to effect you inwardly. Always laugh at your enemies in your sleeve and enjoy their antics as you would the acts of a villain in a melo-drama.

Remember that they are only acting their part in the experiences of your life, for your better knowledge of human nature. No one can injure a person but the person himself. "I Am and Will" is King over All things.



Astrology.

Wide awake people are everywhere becoming interested in the subject of Astrology, so much so in fact that works on this subject in many of the greatest libraries are constantly in demand, whereas in years past they have been uncalled for.

It is to be hoped that those interested in the subject are not influenced solely for business purposes, for such influence will surely lead to charlantry, as heretofore.

It is almost impossible for anyone to become sufficiently acquainted with astrology for honest business purposes short of a five to eight years study.

Astrology is not, as many declare, an easy subject to learn, while a superficial understanding of it leads to nothing but charlantry and disgust. To understand astrology properly, the popular ideas of the world concerning God, Christ, religion and morals, must be eradicated from the mind, before a clear conception of these Divine subjects can be appreciated, or the laws of God and of the bible understood.

A person who will learn Astrology as it is, and not as the worldly mind desires it to be, becomes of himself a veritable god, but, without a true understanding of it, his worldly tampering with it makes him instead a veritable devil, and a snare in the path of his fellow-man.

As Jesus said:— "When the blind lead the blind they both fall into the ditch."

The ancients in the same line said:— "Drink deeply of the Uranian cup or do not drink at all,"

It is the philosophy, and not the science, of astrology that should be learned by the people. Only scientific people can learn science, and science and mysticism must be blended with a fair amount of scholarship to be able to master the science of astrology.

Any person with ordinary intelligence can easily learn to cast a horoscope, but, not one person in ten thousand can judge a horoscope after it is cast.

Thumb-rules laid down in books are misleading, and even the teachings by an adept can hardly give one more than a machine-like method.

One must be gifted with an intuitive insight into the principles which fundamentally govern the science, or the student can never judge the many different combinations that constantly arise in reading horoscopes.

No two persons are alike, and to make a book applicable to the various differentiations, would make a work as large as an unabridged dictionary, if not as large as some of the encyclopædies.

This is why men, learned in other sciences fail, because they do not learn of these modifications but depend upon ancient thumb-rules.

Richard K. Proctor was one of these, but, before his death, he retracted what he had written, as an authoritative scientist against the science of astrology.

Charlatans are every where abroad in the land, and many who pretend to understand astrology have but the merest smattering of it.

Then, again, the people, who endeavor to test it, look upon it as something that is easily performed, and base their ideas upon cheap readings, which in a general way may be quite correct, but, yet, subject often, to certain modifications which would require much work and time for any astrologer to work out.

Bear this in mind that Daniel, Shadrach, Meshach and Abednego—four of the ablest biblical astrologers, wrestled all night with the “Lord” of Nebuchadnezzar’s horoscope, in order to interpret his dream, while in a simpler matter, and an ordinary practical manner, Jesus merely drew a horoscope on the sand with his finger, to warrant him in saying what he did to the seditious crowd that drove the woman to him for protection.

To perform judgments by these simple methods one must be well versed in the higher laws of the science, or his judgment will surely fail.

It is no simple matter to understand the science of astrology, for its philosophy must first be fully understood.



A PERSONAL DEVIL:—The Rev. Dr. Lorimer, of Boston, speaking of a personal devil, in *The Boston Globe*, Sept. 12, says. “Have we not all of us been aware, at critical periods of our careers, of the existence of forces which seemed to be pulling and hauling us in directions in which we were disinclined to move.

How this malignant spirit operates and the extent of his influence in the universe are not easy to state.”

This candid declaration of this eminent divine, shows conclusively that he is aware of the fact that humanity is in some way governed by unseen forces that are not of our own choosing.

Would it not be well for the Dr. to look a little into the science of Astrology, the mother of all religions, and obtain a knowledge of the wonderful forces in a manner that would make explanation somewhat easy.

The Greatest Sinners.

The greatest sinners in this world are those who think themselves better than other people.

The greatest of sins committed in this world are caused by certain people classing themselves together and proclaiming themselves to be the favored children of God, and all others to be the lost sheep.

The world in general is hypnotized by these classes, and fears to speak of their errors and their weaknesses, hence they continue in them and their errors become morals of the world and these morals are the very causes of sin by those whom their morals unjustly condemn.

God,—be he whatsoever he may be— is responsible for the existence of every creature on this earth, whether it be the most respected human being, or the vermin on a tramp's back.

Fastidious people commit the greatest of sins by ignoring this fact, and sugar-coating the truth with so much hypocrisy that the truth is lost sight of and God robbed of half his glories.

It is just as much to the glory of God, to create vermin, as it is to create a human being, and the vermin is no more responsible for existing than we are.

Both they and we came into existence by virtue of God's law of Cause and Effect, and both ourselves and vermin have a God-given mission to perform, and it is more than likely that the latter fulfil their mission better than the former.

Ignorance is quite apt to denounce the vermin and annihilate them

without removing the cause which, by God's law, brought them into existence, and, so too, with our fellow-beings in the lower walks of life. They are produced by causes in the higher walks, which the majority of people are afraid to allude to.

People in the higher walks, in the churches, in the legislative halls and elsewhere, are filthy in their mental operations, villainous-minded, void of compassion, and, lacking consideration of the laws of God out side of their own self-glorified ways, and this it is that creates human beings who are but the vermin of society.

Destroy the cause and there would be no effect. Sin in the lower walks of life is nothing but the effect of corruption in the higher walks. When the higher walks of life are purified then the lower walks will become pure from actual necessity.

More than nine tenths of all the writings and preaching and lecturing upon truth, is but a grand exodus of well chosen words expressive of everything but the actual truth which is invariably omitted through fear of offending the culprits who, by reason of their mental filth in the more influential walks, create human weaknesses in the lower walks only to be abused by their own creators.

If we wish to purify the stream of humanity, the purification must attack the head. Witchcraft in Salem, Mass., might have continued to the present day, if those in the higher walks had not been accused.

The love of money is said to be the root of all evil. Let people learn the Divine truths as contained in astrology, and they will not only loose the love of money, but will find something far more precious than worldly wealth, furthermore, their eyes will be opened so that they may see

self-glorified human beings strutting about as if they owned the earth when in reality they are so ignorant as not to be able even to recognize themselves. "Know thyself" is a lesson unknown to them.



—When a person wants a thing that is the time to have it, because a planetary influence is encouraging the want and it is worth ten times as much to a person then than at any other time.

When a person does not want a thing then it is not cheap at any price. Gold is of no value on a barren island. Gold is only good where one is able to exchange it for something else wanted.

Gold of itself is about like "chips" in a faro game; it denotes what you can get for it, to satisfy the desires of your mind or body.

If you want nothing, being already satisfied, then gold is of no value to you. Hence, "contentment is better than wealth." We cannot will ourselves to have gold, in an instant, but we may instantaneously will ourselves to be contented.

—In speaking of evolution and progression, or of progressive ideas, never forget the fact that every progression is in a circle, if long enough continued, and, the end of the circle is at the point of it's beginning, varying but slightly in latitude after the manner of a spiral spring.

"Nothing is new under the sun." Cause and Effect are the same the world over, they are an unchanging and never deviating law of the universe. The same cause produces the same effect in the operation of all the creations of God.

An injustice always produces its own punishment, while justice ever metes out its own reward, in the never ending chain of eternity. We cannot cheat Nature.

“The House of Sol.”

Astrology and Palmistry, are subjects that are everywhere throughout the civilized world, attracting, at the present time, a large amount of attention, more particularly among the higher classes, whose time is less limited for investigation. People in the ordinary or working spheres of life do not have such opportunities for investigation, for, in their struggles to contend with commercial interests for means of subsistence their minds are necessarily otherwise directed.

The lower classes can readily perceive that they are pushed on with their hands to the plough, by a force which they know is not their own, because if it were they would surely be unwise to continue in it, if by that same own force they could rise above their present position, yet, in a certain way it is their own force that keeps them down, by reason of their own ignorance of the higher laws which would elevate them.

The ordinary people of the world, in their business methods and persistent ways, are much like a crowd of beggars, who, having seen one of their number take a piece of silver from a gutter, scramble and scrape and dig, in every sort of a way in the same gutter, to see if they cannot find more coin, and they would no doubt excuse their act on the plea of necessity, when, by operating on a higher law, they might get greater benefit in other directions.

Astrologic societies and Chirological (palmistry) societies are quite strong and well sustained in London and other parts of the old world, and they have their literature and their lectures and their scientific demonstrations conducted by such able minds, that they are fast overcoming



the prejudices that have so long rendered abuse to these noble evidences of Nature's workings and God's power.

In Salem, Mass., a society, or order, has been formed during the past year, based on the laws and principles of Astrology.

It is known as the “House of Sol.” and is composed of three degrees viz. The degree of Wisdom. The degree of Understanding, and the degree of Power.

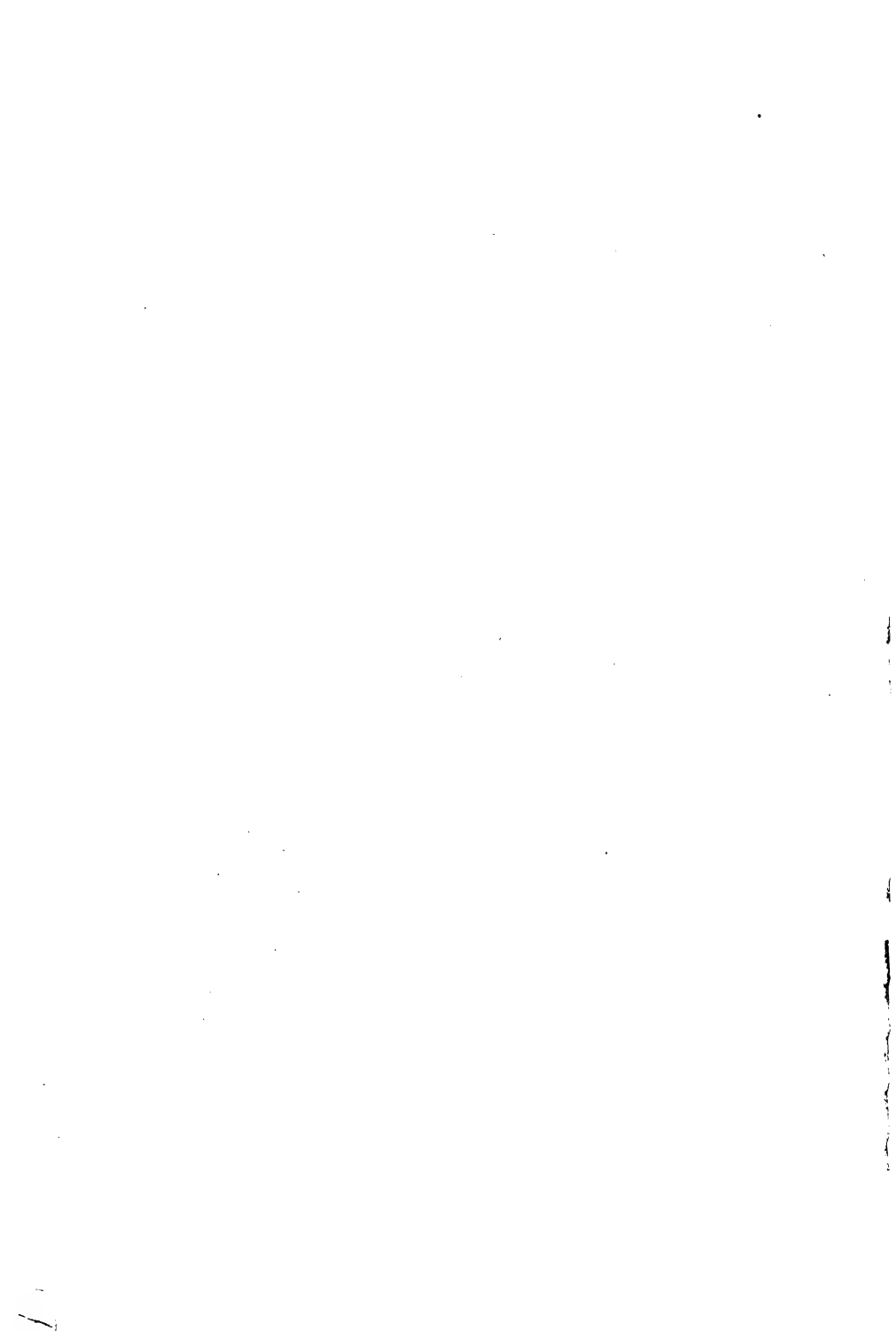
It's formation is entirely different than any order yet formed, and branches will be extended as far as its principles and workings are appreciated. While it provides for all the usual benefits in other orders, it goes still further and not only amuses but interests its members and teaches them how best to succeed in life by having the will of the Father done on earth “as it is done in heaven.”

One of its fundamental differences from ordinary orders and organizations is that it does away with all elections and favoritisms in office giving equal opportunity for each of its members to preside by a sequence of official honor in virtue of a natural law.

Members may be associated from all over the country by a small payment, and kept in touch through its literature, until branches are made in their locality.

Grand and Supreme lodges are not designed, as the harmony and equality of the branches are otherwise provided for.

Undoubtedly the peculiar formation of the “House of Sol,” will help to create new methods in the matter of general governments, which almost invariably, in time, fall into the error of ring ruling and tyrannical domination.



PROF. HENRY'S SIMPLIFIED METHOD OF FINDING THE DAY of the week UPON WHICH ANY DATE, IN 18th, 19th, or 20th, CENTURY FALLS, or the day on which you were born.

0	1	2	3	4	5	6	
Nov. Feb. Mar.	June.	Sep. Dec.	Apr. July.	Jan. Oct.	May.	Aug.	
6	7	13	8	9	4	5	
17	12	19	14	15	10	11	
23	18	24	25	20	27	22	
28	29	30	31	26	32	33	
34	35	41	36	37	38	39	
45	40	47	42	43	49	44	
51	46	52	53	48	55	50	
56	57	58	59	54	60	61	
62	63	69	64	65	66	67	
73	68	75	70	71	77	72	
79	74	80	81	76	83	78	
84	85	86	87	82	88	89	
90	91	97	92	93	94	95	
	96		98	99			
Sun. Mon. Tues. Wed. Thur Fri. Sat.							

Add 5 to the day of the month required and to this amount add the number that stands at the head of the column which contains the desired year, also the number at the head of the column which contains the desired month. Divide the sum total by 7 and the remainder will be the figure at the head of the column, beneath which is the day of the week. When there is no remainder the day of the week will be on Sunday.

Example:— Upon what day of the week did July 4 1822, fall.

Day of month 4.

Add 5.

Figure at head of column where 22 is..... 6.

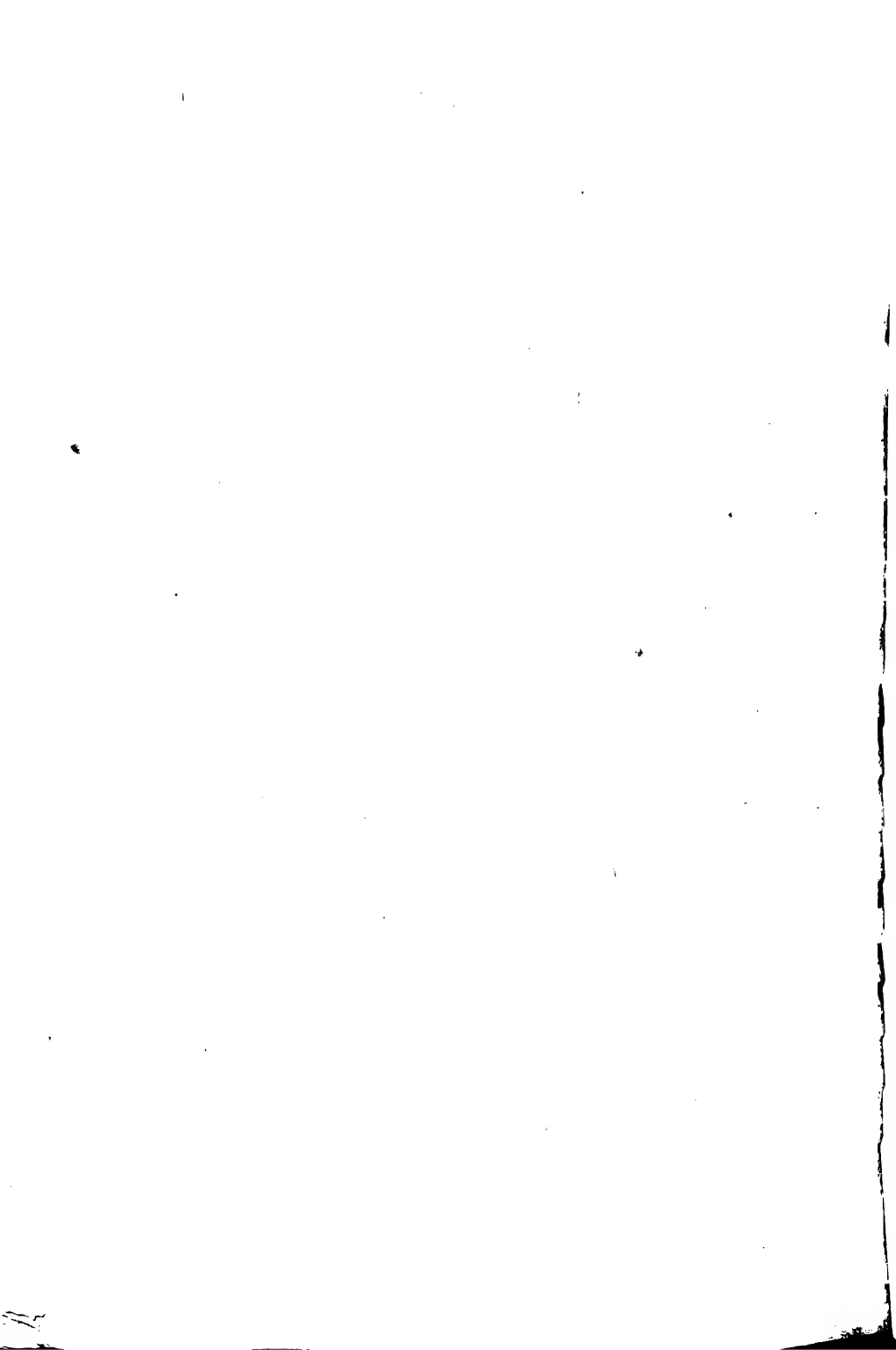
Figure above July 3.

Total 18.

Total divided by 7 — and 4. is the remainder.

4. stands above the column at foot of which is Thurs. Hence July 4. 1822 fell on Thursday.

For the 18th, century it is not necessary to add 5 to the day of month. For the 20th, century add 4 instead of 5.



Editorial Notes.

We are more than pleased with the encouragement which the Radix has received, both in America and across the ocean, especially as we have made no especial effort to call attention to it. We publish it in its antique form and without any flourishes for the purpose of making it unlike anything else. As publishers we have had experience of more than a quarter of a century, and long ago learned that "all is not gold that glitters," while the most precious diamonds are found in the rough.

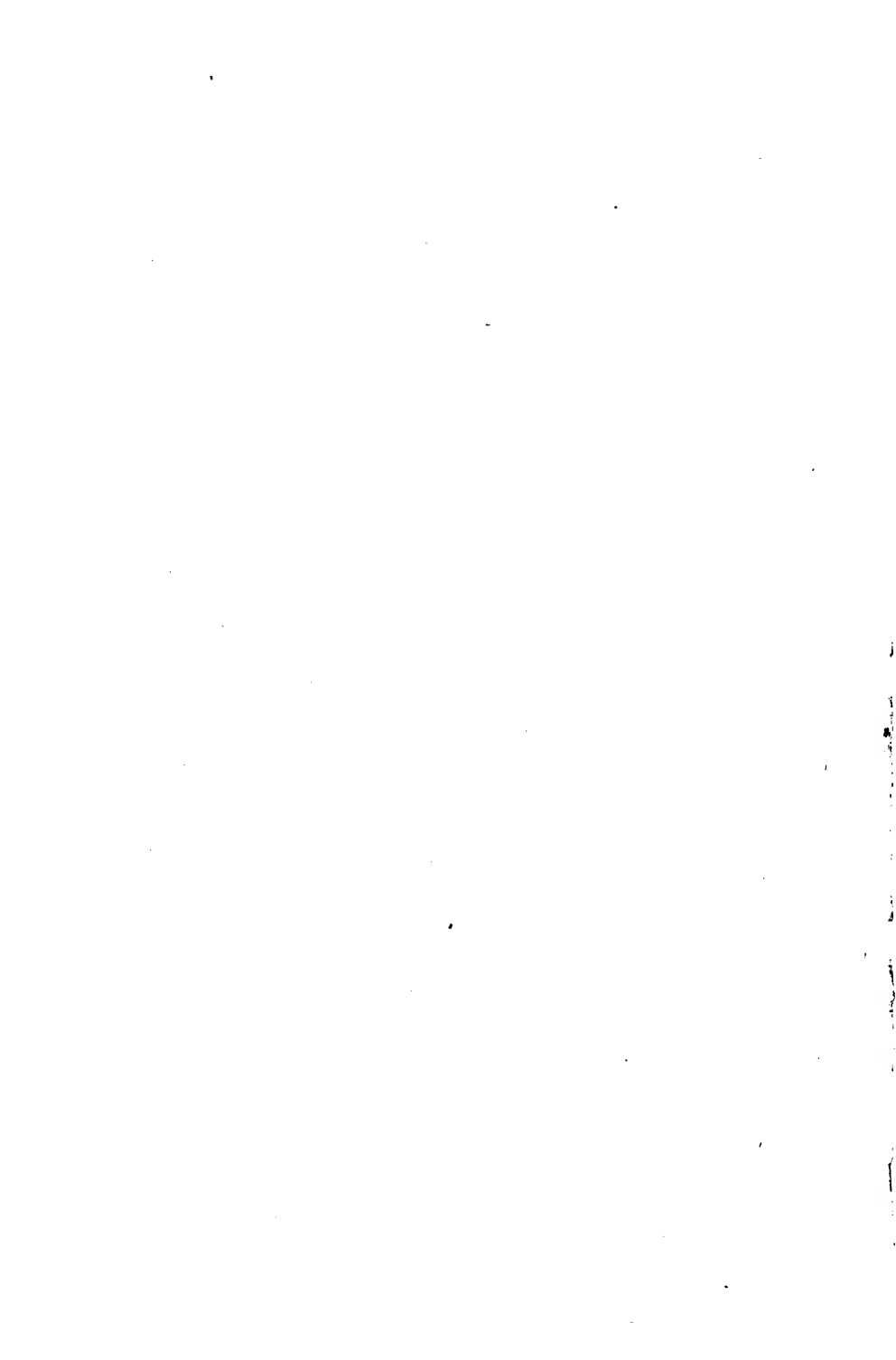
Ideas are what we are endeavouring to advance; our readers may polish them up to suit themselves. We gave up the polishing business when we learned of the true lives and abilities of the most noted people in history. We contemplate accepting the offer to become the mouth-piece of the House of Sol, as the work of that order runs somewhere near to our own lines.

The writings of Prof. Henry, as presented in THE RADIX, are mostly random notes made by him from time to time and then laid aside. He has a large accumulation of manuscript on all kinds of topics, inspired by an extensive and varied worldly experience and study.

The Editor has free access to this manuscript, to select from at will, and is taking primary ideas to begin with. Many of the ideas, at a first reading, appear unsupported, but careful consideration and analysis will prove them to be based on the true operations of a Supreme Power. Prof. Henry has no time to revise these Notes, and the editor presents them for their ideas, rather than their style of expression.

THE RADIX, is designed to fill the wants of a select class of readers, who can appreciate ideas regardless of the haste in which they were evidently written, hence, no apologies are necessary for lack of artistic presentation. The primary ideas will be followed by deeper philosophy, backed by science. Questions relative to any ideas presented may be asked by our readers, and they will be answered.

In the make-up of this publication we present an entirely new and original idea, and one which we believe will be highly appreciated. At the end of the year if it is desired to bind it, in the ordinary book-form it may be done in the usual way, after which, the present top binding may be cut off and the whole is in book form. For reading take hold of the upper left hand corner with first two fingers, turn the leaf up with the right and catch between the second and third fingers as in reading lawyer's briefs. This will be found to be a much easier way to handle than in the usual cumbersome method of ordinary magazines.



Exchanges.

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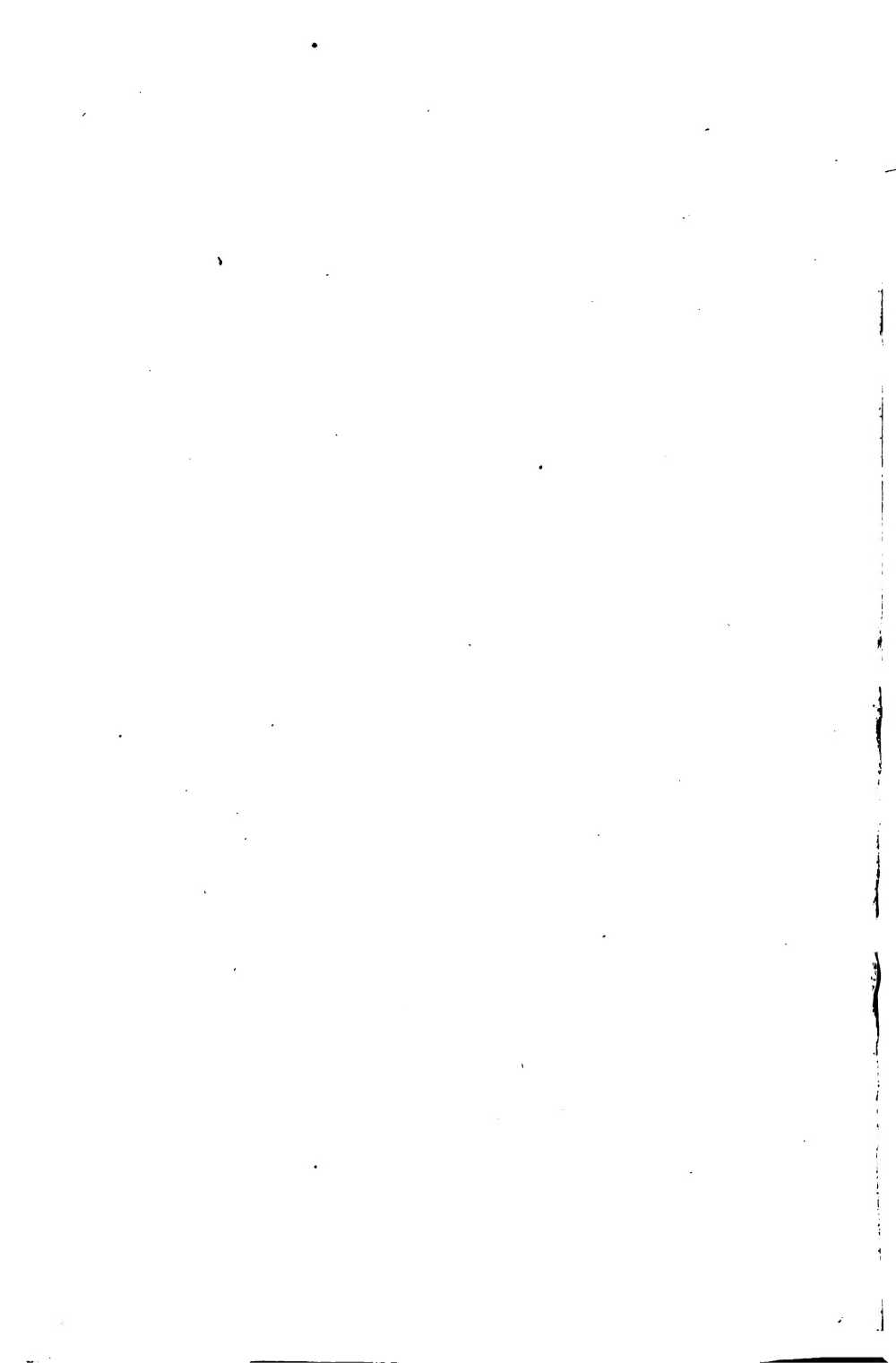
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